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BAPTIST RECORD

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, L. A. DUNCAN, A. V. ROWE, H. M. LONG, EDITORS ASSOCIATE, MISSIONARY EDITOR, FIELD REPRESENTATIVE

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

SEE the corrected list of associations up to date, as far as we can make it from data on hand

OUR BRO. H. M. Crain has accepted the care of the church at De Witt, Ark., where his correspondents will address him hereafter, and not at Biloxi. He reports well of his new field, and is quite hopeful of doing a good work. He speaks kindly and with deep sympathy of the people he left, and prays for their deliverance from the plague and for their future prosperity. May God greatly prosper him in his new field.

THE very best thing our associations could do, as it seems to us, would be to arrange to hold their meetings at times corresponding in date of the month with those formerly set and abandoned on account of the quarantine. This would largely prevent conflict of meetings, and give our secretaries and agents an opportunity to attend more of them.

WE hope none of our brethren will overlook our Bible premium. It is a rare opportunity to secure one of the very best Sunday School Teacher's Bibles, with the only combination of words, index and concordance in one table. Many have availed themselves of the opportunity, and the way is open to many more. Send us \$2.80 and we will send the book and THE BAPTIST RECORD for one year. The book alone is worth \$3.00.

IF the Lord used the persecutions that arose at the death of Stephen to loosen up his restful people at Jerusalem and send them "everywhere preaching the gospel", why may he not do like things in these days of missionary restfulness? What else are the Mormon missionaries abroad in the land for? And may not the Latter-Day Holiness Move be a hint in the same direction? The best methods of meeting such aggressions of evil forces are counter efforts, "Go ye into all the world and preach the gospel."

HOMILETICAL

HEBREWS 1:1-4.

The Book of Hebrews invites special attention. It is the purpose of this paper to consider the leading ideas in the first verses of the first chapter. Let attention be given, first, to thought of the first verse.

I. God's method of revelation in Old Testament times. (1) "God having in old time spoken to the fathers." God's method was "in many parts and in many ways." There was variety both in the form and the method of God's revelation to the fathers. Israel's history was like a drama divided into a series of acts, by which God brought to the minds of this infant people his truth. The "many parts" is suggestive of the series of historical stages through which Israel passed in the unfailing purposes of God.

There was the period of the patriarchs, then of Moses, of the theocracy, of the kings, of the captivity, of the hierarchy as Israel was enabled to assimilate the lessons providentially provided in the national life of Egypt, Canaan, Persia and Greece. The many modes or manners are made to appear in the various ordinances typical of great spiritual truths, which could only be revealed to an untaught people in tangible forms and ceremonies, symbolical and ritualistic. These "many parts and many ways" set forth these early revelations as fragmentary and incomplete, lacking in unity.

That which is communicated in sections, fragments must of necessity be imperfect; and so also a representation which is made in many modes cannot be other than provisional. The supreme element of unity is wanting in each case." The imperfection of the Old Testament economy, and its giving place to a new and better, is the leading thought running through this entire book. Such is the lesson

in the first clause penned by the author, though he does not express it.

II. Notice, next, the instrumentalities employed in the old fragmentary Revelation: "God having spoken of old in the prophets." 1. Observe that the term prophet takes on a wide range of meaning. We would do well to remember the function of the prophet, both in the Old and New Testaments. He was one who spoke for God. His office was by no means confined to foretelling future events. This one-sided view of the functions of the prophets has almost displaced the wider and more correct view which a study of scriptures bearing upon the subject justifies. The prophet was not primarily a foreteller, but a forthteller. The Greek word denotes one who interprets, and so one who interprets God's will and providence to the people. Of course the idea of prediction finds ample room, since the germs of the future are so often found in the present that the prophets often overleaped in their deliverances, the present, but these predictions were always inseparably linked to the

present moral, spiritual and historical conditions and situations. There was no relation or condition in life, whether of inward experience or outward vicissitude, which was exempt from the prophet's treatment, because all these were inseparably connected with divine providence and divine purpose. There was no equation of Israel's life in which God's dealings were not an important factor.

As every bit of Israel's present history was bound by a providential necessity with the future, the prophets, as public and divinely accredited interpreters of God's will and ways to man, often dealt with the future as well as with the present. Not infrequently their horizon was confined exclusively to the present. There was variety in the method of these prophetic interpretations, each interpreter maintaining his own individuality and giving a personal coloring to all he said. Inspiration did not unmake the man. It did not use him as an automaton.

God uses men as he finds them.

Individualism is sacred in the sight of God. Variety is God's order in the creation; He respects and preserves it in the kingdom of grace. God makes the most of the individual. He uses the material at hand.

2. Once more, God is said to

have "spoken in the prophets," unto the fathers. God was in them, a spiritual presence, not only quickening their own natures, but as the source from which the power to interpret the meaning of the providences of Israel's history and experiences.

"In whatever way God made

himself known to them, they

were His messengers, inspired

by His Spirit, not in their word

only, but as men; and however

the divine will was communicated to them, they interpreted

it to the people." They were

endowed by this indwelling, divine presence with the power

to discern the hand of God in

the life of His people. When

God spoke in them, they could

not keep silent. This accounts

for the view which Israel had of

God, and his relation not only

to them, but to the world of be

ing around them, whether in na

ture or the life and conduct of

the nations of the earth. God

was in everything, everywhere,

and yet above all, guiding all to

the consummation of His

glory, and to the consummation

of a brighter day. Revelation is

historical and was made by God

by those organs—the prophets.

These were moved by the Holy

Spirit in them to point out that

God was training a people, and

consummating a purpose in

these people, in all the histori

cal vicissitudes and experiences.

God was not giving a revelation

divorced from the actual life of

the people to whom the prophets

spoke, but the prophets were

the interpreters of this revelation as it was, and was to be realized in the people themselves. "Revelation embraced a series of transactions in which men act and participate, but which are referable manifestly to an extraordinary agency of God, who thus discloses or re

DEATH LOVES A SHINING MARK.

The death of Mrs. Ida Ford, of this city, on the 21st day of September, marks the departure of one of the most lovable and devout Christian women we have known. She was young—born in Fayette county, Ala., Nov. 21, 1875—but she had the faith and patience of many an older Christian. She joined the Concord church, in her native county, at thirteen years of age, from which time she grew in all the Christian graces that adorn the life of the Christian. She was married to J. B. Ford Nov. 21, 1894. Their union was blessed with one sweet little child, born on the 21st of May, 1896; but God called the little one away at the age of three months. Sister Ford was never well again after the birth of her child. She left a husband, father and mother, W. C. and Helen Rice, and two brothers. To the absent brother, she sent a message of entreaty and love, to join her in the happy beyond. As death approached, she called the family to her bedside and bade them the last "good-bye" with words of love, to meet her in the land of the saints in light. Then, like the falling of an infant to sleep in the arms of a mother, she fell on sleep in the embrace of a loving Savior. May the Lord be with the bereaved family.

We have special pleasure in calling attention to the presentation of our young people's work in this issue of our paper, by Rev. C. S. Blackwell, the general secretary. It is a fair exhibition of what is before our denomination for the advancement of our young people, and we hope it will meet a hearty response and ready co-operation of all our people.

We have corrected our list of associational meetings as far as we have been informed of the changes that have been made. We ask the brethren to notify us of any other changes, or of any mistakes, if any, and the matter will be attended to at once and with care.

We had a brief note from Dr. Provine, at Clinton, on the situation there, after we had got ready for the press last week, which failed to get in the paper. We give in its place this week a telegram just received, which everybody will be glad to see, and we all rejoice to know that our friends, Brethren J. L. Pettigrew and S. M. Ellis, and their families, are not sick with yellow fever, as it had been reported.

OUR BRO. CRANFILL rejoices that there is one paper in Mississippi that he can hold with. Well, we had almost said we "rejoice" that it is not THE RECORD, for although we love our brother never so well, we could not sacrifice our self-respect, nor our sense of fairness and justice, to put THE RECORD on a level with his Standard of Ishmaelitish journalism, even to secure his august favor. Of course all wreckers are in sympathy with each other, as well as are all true defenders of the truth

The editor of the American Monthly Review of Reviews makes some pertinent comments on the recent shooting of striking miners, by deputy sheriffs at Lattimer, Pa. He shows that the local prejudice against these foreign-born laborers was intense, that many Americans, who had worked in the mines before the foreigners came, had drifted into other occupations in the Pennsylvania towns and villages of the coal regions, and that the mine owners had brought in more laborers than were needed, which helped to keep wages close to the starvation point. These conditions go far to account for some of the deplorable doings at Lattimer.

THE meeting of the Congress of Religions at the Nashville Centennial will be remarkable for three things: 1. The large number of women preachers on the program. 2. The total absence of all Baptists from the same; and, 3. The large number of invited participants and guests who beg to be excused.

BRO. J. B. Searcy has been recently troubling the waters, as well as making good progress with his Corinthians on other lines. In a private note he says: "I had the great pleasure of baptizing four sprightly girls into our church last night. They are all from the Sunday School. Our church seems to be taking on a little more life since the going of the intense hot weather. We took a collection Sunday for the Bible work of our own denomination." In all of this we hail our brother happy and wish him well. May the Lord only him and his more and more.

MEXICAN MISSIONS.
BY J. G. CHASTAIN.

Comparing the present condition of Mexico with that of twenty-five years ago, when the first evangelical missionaries entered the country, we are led to exclaim, "Behold, what great things the Lord has wrought!"

The work of evangelizing Mexico was begun in 1872, in the face of the bitterest opposition, and has been impeded by obstacles too great and too numerous to mention. The following were the statistics in 1891 of the different evangelical denominations now at work in Mexico: 185 foreign missionaries; 546 native workers; 600 congregations; 411 organized churches; 16,031 church members; 49,512 probable adherents; 155 theological, training, boarding and common schools and orphanages; 7,336 students under instruction; 347 Sunday Schools, with 10,507 officers, teachers and scholars; 10 publishing houses; 13 evangelical newspapers; pages of religious literature issued, 153,948,246; number of Bibles, Testaments and portions distributed, 416,819; number of parsonages, churches and educational buildings, 174; total value of all mission property, \$1,101,485.

These statistics give only an imperfect idea of what has been done. The railroads, the great civilizers, are doing their work; so also the Bibles, religious newspapers and tracts, which have been scattered like forest leaves all over this country. The spirit of blind fanaticism is being slowly but surely replaced by that of freedom of thought, research and action. This nation, held prostrate under the dead hand of Catholicism, is

now far better informed, better organized and more active in their work for missions than ever before. This is due largely to the activity and efficiency of a few brethren and sisters who are succeeding so admirably in enlisting and organizing the home forces. The Lord make them wise to lead and the rest of us zealous to follow.

Doctor Arroyo, Mexico.

The Air-brake and the Head-light.

We live in the fast age of the world. The railway trains are not the only fast moving objects of this day of the world, and these could not be successfully handled were it not for the head light and the brake. But it seems that almost everything in the world is moving at break-neck speed. The object of a head-light is to reveal to the engineer any obstruction on the track, and the brake is to check the speed of the train. These facts are vital, and to disregard them means the destruction of the train and passengers. In our religious work, do we do any violence to say the Word of God is the brake, and the Holy Spirit the head-light? I suppose there is no doubt about the unquestionable necessity for the brake (the Word of God) to be thrown on the religious world. Well, let's see, the Baptists have, and have had, the right of way, they started on the main line; they originated with Christ and John the Baptist.

1. They believe, preach and practice the Word of God. They hold that if the great head-light (the Holy Spirit) does not shine in the enlightened heart and soul, of the world, that we should be holy and without blame before him in love.

2. They have organized us into

350 years, is awaking from her long sleep and shaking off the horrible nightmare of ignorance, superstition and idolatry. The immense harvest of boys and girls all over the Republic now under the tuition of Christian teachers, seven days in the week, will work wonders in coming generations. Think, too, of the army of native preachers whose piety, learning, zeal and spirit of self-support are a guarantee to their success. Not only do we find in Mexico a ripe field and an open door, but there are deep-seated, wide-spread and far-reaching influences now at work extending the gospel leaven, which, in course of time, is destined to recast the political, social and religious character of this nation. We talk about "white harvest fields"; this is a direct answer from God to our fathers, who, fifty years ago, with burdened hearts, prayed for "open doors". If we as unworthy sons, spurn this rich patrimony, this blessing from heaven, then leanness of soul will be heaven's judgment upon us in time to come. The opportunities for aggressive work were never so many, so inviting or so urgent as in these last days of the century.

I find many sources of encouragement in the work: the favorable spirit of the people at large, the activity and efficiency of our native ministry, the great army of young people that are being carefully trained for gospel work, the wise and complete organization of our mission work in all its departments, and, finally, the interest taken in missions by our people at home.

Our Mississippi pastors, churches, Sunday Schools, women's missionary societies, and also those of our young people,

not only try to run his own little train without a head-light (the Holy Spirit), but turns, denies, disputes and contradicts the genuineness, the validity of the work of the all-powerful God, who can blot the sun from the heavens.

Yes, Baptists believe God's Word. "I give unto them eternal life, and they shall never perish." Jesus in John's gospel. "All that my Father gave unto me, shall come unto me, and not one of them is lost, but the Son of Perdition." Jesus in John's gospel.

W. S. CULPEPPER.

Russell, Miss.

The Ministerial Board and Dr. Whitsitt.

It may be well that the friends of ministerial education, in our State, should know, clearly how our Board stand in regard to some doctrines held by Dr. Whitsitt, president of the Seminary at Louisville, also some other doctrines.

I therefore in behalf of the Board of Ministerial Education beg to say that we are emphatically old landmarks Baptists. We do not believe in the branch church theory, nor in open communion; not in alien immersion, nor in receiving members from other denominations without baptizing them.

Nor, again, do we believe it is possible that any Baptist church, at any time in the world's history, ever could or ever did practice pouring or sprinkling for baptism, while holding to the doctrine of salvation by grace alone. We believe such an occurrence impossible.

So friends, send us your sons to educate. Send us your preachers without fear. They are many in our day who have reversed the order of God's Word. They say they believe, but they want to believe in their own way of believing. They have faith in their faith. And when the Gentiles heard this they were glad, and so many as believed were ordained to eternal life. Yes, sir, that's my doctrine. Of course it is, it is the doctrine of all Arminians. But it makes God go out of himself and choose us when we have chosen him. Turn to Acts 8:12 and see if you read it right. I think you have reversed the order. And when the Gentiles heard this they were glad, and so many as believed were ordained to eternal life believed. The thing that Baptists, all orthodox Baptists, do is to let the Lord "ordained" stay where the Lord put it. Believe this, why of course Baptists believe all the Lord says. Then faith belief grows out of ordinance, does it? Well that seems to be. What is the use of preaching what is to be taught the way of the Lord more perfectly? If indeed he does not need first of all, conversion. Think of it, will you, he is presumptuous enough to

in the Divine life, in the vineyard of the Lord. But they believe in moving scripturally. When the "pillar of cloud by day, and the pillar of fire by night" does not appear (God's Word and the Holy Spirit) they stop. (1) Regeneration (2) Repentance. (3) Faith. (4) Pardon.

(5) Justification. (6) Adoption. (7) Sanctification, which culminates in the resurrection and (8) Glorification. Baptists believe God is the author and finisher of all these fundamental doctrines.

But God says "occupy till I come." The word "occupy" is a very comprehensive word. It

has embodied in it Christian activity. (a) A growth in grace

— the development of Christian character. Growing, becoming stronger until they are able to feast on the strong meats of the Bible, increasing their efficiency for the Master's work. (b) A growth in the grace of spending and being spent for Jesus. God has not only ordained the plan of salvation, but the means to bring men to the plan as well.

Bro. Hackett; I had better close, for this is not at all popular.

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Our Home Field.

Anyone desiring sample copies of *Our Home Field*, and will notify me, will receive same immediately. The *Home Field* is a monthly, published by the Home Board, for the dissemination of Home Mission information. Considering the great needs in our home fields, and also the great results accomplished by the Home Board, it seems that every Baptist in the land should take *Our Home Field*. It costs only ten cents a year.

T. J. BAILEY,
Vice Pres. of Missions of Home Board: Wymona, Miss.

OUR PREMIUM OFFER

We have concluded to offer some premiums to the friends of our paper. The *BAPTIST RECORD* ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or *paid-up* subscribers who will send us \$2.50 between this date and July 1, 1997, we will send one copy of *THE BAPTIST RECORD* for one year, and one *International Pronouncing Teacher's Bible*, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send *THE BAPTIST RECORD* and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and *THE RECORD*, for \$2.10, all in cloth binding, or in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send *THE BAPTIST RECORD* for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send *THE BAPTIST RECORD* for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster.

Our Plan of Work.

First, to interest the pastors and intelligent laymen in grouping our young Baptists into local unions, "family circles," not forgetting the "solitary student."

4. "With these convictions in our hearts, we would organize our preachers and pastors, with all our people, to lay this whole work and their duty to it before God in earnest prayer.

Then, brethren and fellow workers as God gives you light,

study its methods and begin to put them into operation nearest home. It will take comparatively little to support this great work; and we have no fear, if it is from God, but that it's people will give it all needed support.

For information, address the Corresponding Secretary,

CALVIN S. BLACKWELL,
Birmingham, Ala.

L. O. DAWSON, President.

B. D. GRAY,
Chairman Ex. Com., for Board of Managers.

RESULTS WILL FOLLOW.

This done, we believe: 1. A great spiritual quickening will result, together with renewed vigor and aggressiveness in our general denominational life.

2. The "outgo" and youth loss will be checked.

3. Our young people will be

solid, but polite reasons for being and remaining Baptists.

4. They will soon begin to draw other young people to themselves, under the law by which the stronger attract the weaker.

5. They will soon be regular and liberal contributors to all Baptist

churches, are not, and can

WORK OF THE B. Y. P. U. OF THE SOUTH

A Message From The Secretary and Managers.

The Young People's work among the Baptists of the South has now passed through the stages of doubt and experimentation. The work now before us is adoption and practical application.

New Conditions Demand New Methods.

We believe the B. Y. P. U. furnishes these methods. We ask every preacher, pastor, editor, and intelligent Baptist to carefully study these methods.

We make this appeal the more confidently, because scores of pastors have already found that the "Sacred Literature Course" of the B. Y. P. U. furnishes the best means of establishing a School of Bible and Baptist Doctrine" in every church.

They have also discovered that the "Daily Bible Readers' Course" is the divine spark which to rekindle the quenched fires on thousands of Baptists' family altars, and the torch to make the devotional meetings of the church glow with heavenly warmth.

OUR CONVICTIONS INFLUENCE US.

1. We believe God has called the Baptists of the South to do this work now, and that he has guided us to the best and cheapest method of doing it. 2. We believe with complete autonomy for our Southern Union, with fraternal and federated relations with the whole Baptist family of North America, we are in a position to give and get the greatest good to be there. Praise God from whom all blessings flow.

It is a distressing condition, patent to all, to note with what difficulty money is secured to sustain and advance our State, Home, and Foreign Missions. Not because we lack Baptists to whom we have a right to appeal, but because more than one-half of our members are un instructed about missions, and therefore give nothing to them. The words of Dr. J. B. Hawthorne express this truth:

"What is known as the

"Young People's Movement" will characterize more than any other undertaking, the Christian enterprise of the latter half of the nineteenth century. It would be an extravagance of speech to put a "School of Missions" into every church. Every student

in a missionary conquest course becomes a loyal supporter and free giver to all of our missionary enterprises. Local churches and even entire associations may

turn deaf ears to mission appeals. Individual preachers and denominational papers may assume attitudes antagonistic to the work, but every Young People's Union is as true to our mission leaders as ever the "Old Guard" was to Napoleon.

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A CRISIS HAS COME

in our church life and lays upon us the imperative necessity to train and develop the youth of our churches. The method of interdenominational pulpit polemics and public doctrinal debates by which our Baptist posi-

tions and Bible doctrines were sharply defined for the instruction of the older membership of

the church, are not, and can

not be used now as freely as formerly, either in the pulpit or on the platform. Yet our younger generation of Baptists must

know these doctrines, and have these positions as sharply defined as possible.

Supp. of our enterprises. 6.

The B. Y. P. U. will make better Baptist churches by fitting them with a more spiritual and intelligent membership.

7. The B. Y. P. U. will very

soon develop and double the numbers of intelligent readers for our Baptist papers. 8. The B. Y. P. U. will awaken and stir the ambition of many young men and women to seek advanced education in our schools and colleges, beyond the "home and church college" furnished by our Christian Culture Courses.

9. The B. Y. P. U. will build up a reliable, intelligent and enthusiastic constituency to stand behind our Foreign, Home, and State Boards; and all other individual missionary enterprises.

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CHRONICLES.

L. A. D.

Nearly, if not quite all of our Associations, in this State, have had to postpone their meetings on account of what has been called the "yellow fever scare." The trouble has been the interruption of transportation and the strictness of almost general quarantines. Let us try and profit by the delays and make better preparation of statistics and work of the churches.

Too many of our churches fail to report important facts such as the strength and condition of their Sunday Schools, their prayer-meetings, time of service, Ladies' Aid Societies, Young People's Unions, etc. Where they have none, it should be so stated and reason given. Also, the value of the houses of worship ought to be given and whether there is a "pastor's home," as well as the name of the pastor, the amount paid him, and contributions for missions and other purposes.

These remarks are induced by a glance at the minutes of the Southern Baptist Convention. Many of the 52 Associations, white, appear in the tables simply by name. No members, no Sunday Schools, no gifts, i.e. minutes were not sent to Dr. Burrows. On the other hand, some leave out the Sunday Schools, prayer-meetings, etc. Now, brethren, during the ensuing month, see if we cannot report more fully that Mississ. ppi. may not appear to disadvantage. Take the time, brother clerks.

The statistics given by our State Convention are a little more favorable, as Bro. A. J. Miller, Yazoo City, was able to secure more minutes; but he, too, was very greatly bothered for want of information in some directions. There are over 100,000 white Baptists in this State in over 1,500 churches—only a little over half of these having Sunday Schools, with an attendance equal to less than one-fifth of the membership. What is the matter?

Our people need information on some lines. Many of them take denominational names. We are Baptists only and say nothing for nothing and seem

idea that it join the terrible

is

is reads very differently

at some of our brethren

we are much inclined

Price is more

and in nothing

than about

dealing

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is

W. M. U.
Department

MISS MARY P. HACKETT, EDITOR

OCTOBER

FRONTIER MISSIONS.—“The Lord sent them * * before His face into every city and place, whither he himself would come.” Statistics for Indian Territory, Oklahoma, Western Arkansas and Texas: Missionaries, 156; churches and stations, 1,038; baptisms, 2,172; Sunday Schools organized, 110; teachers and pupils, 2,897; tracts distributed, 127,255. Number of boxes, 342; value, \$18,927.28.

STUDY TOPICS.—Necessity of preaching Christ in the undeveloped sections of our land. The self-sacrificing labors of frontier missionaries. “One soweth and another reapeth.” Hearts made glad by boxes sent under auspices of Woman’s Missionary Union.

WHOSE ARE THE ORPHANS?

BY RATTIE HILL MARRY.

“Sprang up a plant most rare: But twisted and dwarfed mid the weeds it had grown. For the sun ‘sone hot and the winds fierce had blown. On its beauty, and wasted it there. But the king one day passed the wayside wild. And espied the withering flower: ‘It is not meet that a thing so mild And lovely should perish,’ he said, and smiled. ‘It shall bloom in the king’s sacred bower.’”

“And once there grew an evergreen vine. Untrained by the gardener’s care. It matted its wavy lengths upon line: It reached forth its branches and tendrils so fine. Till it caught half the flowers in its snare.

“But the lord of the garden, came one day, And beheld the wayward vine. Displeased at the gardener, he answered him, ‘Nay.’ But tear up the wild vine and cast it away. The flowers it cumbereth are mine.”

“O why was this sacrifice? The wild vine caught.

And trained by the gardener’s skill, Could into an evergreen arbor be wrought; An arbor of fragrance and beauty oft sought.

By the master, and loved by him still. The garden of God is broad and fair. And the gardener hath He. Some of the flowers are fragrant and rare. But alas! some are wasted for want of care.

From you, perchance, or from me— Some of the flowers that were so bright Have grown wild or withered away. Once they were tended by day and by night With the tenderest skill, with the gentlest might.

But their gardeners were called away.

Then, must we leave them there to die?

To be blasted by storm and by heat?

The Lord of the garden will come bye and bye.

To gather His flowers, and may question us why.

These are wasted that once were so sweet.

Ah! whose are the orphans? Must they go astray?

Or perish in want, it may be?

God took the fond mothers, and fathers away.

And, He raw best, let the little ones stay.

To be cared for by you and by me.

When the blest Son of God came to dwell among men.

And set us from captivity free.

He taught us a lesson—how beautiful—then.

When He said, in a sternness past human ken,

“Let the little ones come unto me.”

And down through the ages this message has come.

“Let the little ones come unto me.”

Good Shepherd, then help us to give them a home.

Not suffer one lamb on the mountains to roam.

Help us to keep them for Thee.

October Ladies’ Home Journal.

“Inside of a Hundred Homes,”

the first of a succession of articles picturing interiors of the most artistically furnished houses in America, is one of the notable features of the October Ladies’ Home Journal. Another of special interest introduces

“The New Tenants of the White House” through photographs of the McKinley household. The pictures were made expressly for the magazine, and have never before been published. Lillian Bell’s chat—bright and witty, it is needless to state—of her preparations and departure for Europe, is also an interesting feature. It is the prelude to a series of letters Miss Bell will write to the *Journal*, giving her impressions of the Old World. In the same issue Mrs. Lyman Abbott begins a series of “Peaceful Valley” papers, in which she will portray the life of an ideal rural community.

FOR THE SUNBEAMS.

DEAR SUNBEAMS.—Did you know that you were supporting a missionary in China? You will see by the letter from Miss Annie Armstrong, our corresponding secretary, which is given below, that Bro. Stephen’s support is in your hands. She also gives a letter from his wife, telling of their work in far off China. Now that you know he is your missionary I know you

wish to help him in his work.

“Littleness of the mental and spiritual organization, when congenital, must in a sense remain with one through life; but there are women who, having the inheritance to a degree, and accustomed through their early years to its influence, can, by changes of condition and under new mental control, gain a wider vision and learn to judge, and to

discriminate accordingly.

“Sometimes a man, in choosing a wife, is deluded through his very largeness of nature, and mistakes listlessness—for a

so willing, surely the treasury

will be full to overflowing.

I have stopped in a village,

and after ten minutes waiting, thirty or forty women would gather around my chair. It is very rare that I find one who has ever heard. I will mention one case. At a village about one

mile north of us, there was an old woman, a cripple, who interested me very much. I had been talking some twenty minutes or more, and was just leaving when some said: ‘Wait, teacher, here comes an old woman.’ She seems. When a woman comes

up, leaning on a bench for a crutch, and said: ‘They tell me you are talking about a true God. I want to hear, but I am she presides is stifling. She, very deaf.’ ‘Never mind, you

may be an economical, energetic, careful wife and mother, but life becomes a burden to all who are within the circle of her influence. Duty is not only to be faced by her, but to be made an instrument. The little home service that might, with the right spirit, have been taken

calmly and performed easily, has

whipped every energy into the

task, and the greater the

tyranny of the situation, the

more the satisfaction she seems

to receive from the performance of her duty.

May God abundantly bless the

W. M. U. this coming year. Sincere Christian love to all

friends of this body—W. M. U.

Yours in Christian love,

MARY T. STEPHENS.

CATARH CANNOT BE CURED

with local applications, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall’s Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall’s Catarh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials, free.

F. J. BARNETT, T. P. A., New Orleans, La.

We have special pleasure in

commending Miss Julia V. Battles, of Magnolia, Miss., to any school or community that desires to employ a first class music teacher. She is a young lady of splendid equipment for her work, and of most excellent character, and will not fail to give satisfaction by her work.

Her address is Magnolia, Miss.

We refer also to Rev. J. R. Fitch, Meridian, Miss.

9-9-4.

Wanted—An Idea

One Hundred Thousand Dollars
Endowment for Mississippi
College.

Under the propositions of
Brethren E. C. Eager and A. H.
Whitfield.

SUBSCRIPTIONS.

A. H. Whitfield, Jackson	25.00
C. C. Campbell	2.50
H. F. Sproles	5.00
Z. Wardlaw, Utica	25.00
J. A. Hackett, Meridian	5.00
J. W. Provine, Clinton	100.00
A. J. Aven	100.00
P. H. Eager	100.00
J. M. Sharp	100.00
F. W. Pickel	100.00
J. L. Logan	75.00
H. R. Stone	50.00
Senior class	not complete
Senior class	22.50
Sophomore class	65.50
Freshman class	100.00
Preparatory classes	50.00
Clinton	
Miss Maddie Scott, Crystal Springs	1.00
Mrs. Annie Crane, Forest	1.00
Mrs. Annie Crane, Forest	1.00
Miss Sue Souter, Pontotoc	1.00
Rev. J. W. Lee, Grenada	25.00

A Physician's Tribute

To the Benefits Received From Dr. Miles

NEW HEART CURE



HEART DISEASE is curable. It is not surprising that all cases are not cured, since no physician has made the heart a special study for a quarter of a century as Dr. Miles has done. The following tribute from a physician will be read with interest. "For six years prior to taking Dr. Miles' New Heart Cure my wife was a terrible sufferer from heart disease. She had a constant fluttering of the heart and severe palpitation and pain in the left side, using to purchase bottles of Dr. Miles' New Heart Cure and was completely restored to health and has not taken a drop of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others." — Dr. Miles' Heart Cure Restores Health.

Friendship, N. Y. W. H. Scott, M. D.

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle

benefits of money received. "Position Heart and New Heart Cure" will be sent

DR. MILES' MEDICAL CO.,

Excuse for the enclosed letter, Dr. Harry A. Duskey, Esq., born and raised on a farm in Missouri.

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